UNITY

The Unitarian

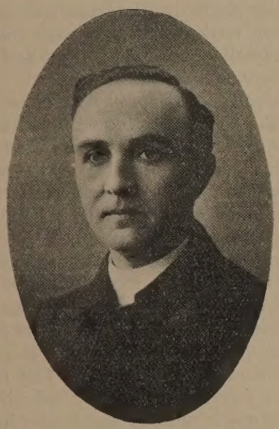
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

No. 137. [Vol. XII.—2] **February, 1915.** ONE PENNY.



Rev. Herbert McLachlan, M.A., B.D.

(Warden, Unitarian Home Missionary College).

Born Aug. 22nd, 1876, near Bacup. Father of John McLachlan, a well-known Unitarian, of Newchurch, for 21 years, together with the late Thomas Aitken, J.P., teacher of the 1st Class Young Men, amongst his scholars being the Rev. J. J. Wright and the late Mr. Charles Wright. Grandfather of same name, a notorious radical present at "Peterloo," Aug. 16th, 1819, when the celebrated massacre took place at the meeting called to promote Parl. reform. H.M.L. educated at Higher Grade School, Bacup, and Central Commercial School, Manchester. From 1891-97 lived at Newchurch and took active interest in work of school and church. For some time engaged in father's business in Manchester. An enthusiastic phonographer, edited for several years a M.S. magazine. Resolved to enter ministry, and entered U.H.M.C. in 1899, matriculating at the Vict. Univ. at the same time. In addition to numerous prizes in classics, history, and literature at the Univ. won in 1901 the Shakespeare prize and in 1902 the Shuttleworth history exhibition. From 1900-3 held the Durning Smith scholarship. Graduated B.A. 1st division 1902, B.A. 1st class honours in history 1903, M.A. 1905. Took prominent part in social life of Univ., for several years member of Univ. Union, and first secretary, then chairman of Literary Society. At the U.H.M.C. won all the prizes offered in 1904 and 1905. In last named year elected to a Hibbert Scholarship, and in 1906 graduated B.D. with distinction, being one of the first graduates in the recently established Faculty of Theology. Accepted in 1906 invitation to become assistant minister to the Rev. Chas. Hargrove, M.A., at Mill Hill Chapel, Leeds, and minister at Hunslet. In 1909 removed to Chapel-lane, Bradford. In Sept., 1911, appointed warden and tutor U.H.M.C. Examiner in New Testament for Dr. Williams' Scholarships 1912-13.

Member of Committee of Ministerial Fellowship and Missionary Conference, author of "St. Luke, Evangelist and Historian," "The New Testament in the Light of Modern Knowledge," "History of the U.H.M.C." College address on "A Neglected Lectionary," and numerous articles and reviews in periodicals and journals. Hon. secretary of Univ. Seminar for New Test Research, whose members are drawn from staff of Univ. and of affiliated Theological Colleges. Member of many Univ. and learned societies. During this session, in the absence of Archdeacon Allen through illness, has taken charge of a Greek Testament Class at the Univ.—perhaps first occasion on which a Unitarian has taught New Testament in an English University.

Success rides upon every hour, grapple it, and you may win, but without a grapple, it will never go with you."

R. L. Stevenson's Student's song:—

"They say that at the core of it
This life is all regret,
But we've scarce learn'd the lore of it,
We're only youngsters yet.
We only ask some more of it, some more of it,
We only ask some more of it,
The less we're like to get."

Home Circle.

From a New Year's Sermon.

Time is money. You and I
Spend a fortune ere we die.
Yes! but then it's just as true
We can make a fortune too!
If we use our talents well,
Freely buy and gladly sell:
Give our time, but squander none:
Save our minutes as they run:
Barter wisely as we may
Hours of ease for Holy-day:
Live what leisure we have earned:
Hoard the precious lessons learned:
Rob no other person's store:
Pay our debts, and press no score:
We shall know no leaden days;
God will gladden all our ways.

—A. Sedgwick Barnard.

"Chronicles of Parson Pimm"

(2nd Series)

(2) THE PARSON, AS FRIEND AND LAWYER.

A minister is called upon to render many friendly services in the course of his pastoral duties. He often has to take the place of a doctor and give advice in cases of illness; and he is sometimes asked to do what usually falls to be done by a lawyer.

When living at C——, I had a family in my congregation, consisting of a widow with two sons and five daughters. They were most devoted to their chapel and Sunday school. Mrs. Blank had lost her husband only a short time ago. Five of her children were not yet grown up and were unable to do much, if anything, to contribute to the family income. So poor Mrs. Blank had to be housekeeper and breadwinner too. Fortunately she was strong; in addition to that she possessed a bright and cheery disposition, was always very hopeful in spirit, and faced her lot prepared to make the best of it whatever it was. In consequence she never complained, but in her active and energetic way she managed wonderfully by laundry work and other kinds of service "to make ends meet" and to keep the wolf from the door.

Her older daughters who were still at home earned their "keep" no doubt. The two oldest were married and had their own households to look after. One of those at home, bonny and high-spirited, full of energy like her mother, was "engaged" to an excellent young man in the congregation. She was a devoted worker in chapel and school. There was an older sister, too, a cripple, also warmly attached as a Sunday school teacher and Church worker, whose kindly and thoughtful disposition caused her to be a favourite with everybody; she was fond of reading, and her love of literature made her intellectually superior to the other members of the family.

This cripple daughter who on account of hip disease had to use crutches, worked at home chiefly at dressmaking. She was her mother's greatest comfort and at the same time her chief source of anxiety. The others were thoroughly well and strong, but this daughter, Flora, was somewhat weakly and delicate. In a few years the others would be able to "fend" for themselves, but what would "Flo" do if she had no mother.

It was a pleasure to call upon them at their home. There was sure to be a hearty greeting.

"Oh, it is you, Mr. Pimm. Do come in. We're very pleased to see you. Are you very well? And how is Mrs. Pimm and the children?" These and a host of other queries made in the cheeriest manner were usual at every visit. They were very frank with me, and told me freely of their difficulties and trials, trusting me as their confidential friend.

The minister renders many acts of service in time of need as the representative of his church. It was the most natural thing in this case whenever trouble came to seek the advice and help of the minister. And one day there was a great shock to the happiness of this household. The third daughter living at home, fourteen or fifteen years of age, fell suddenly with a serious attack of bleeding from the lungs. When the doctor had rendered all the aid he could possibly give Mrs. B—— asked him to tell her freely his opinion of the case. He said there was just a chance that the girl might recover. But rest and quiet for some weeks would be necessary. The danger of recurrence and rapid decline could only be warded off after that by a sojourn of some weeks in a purer atmosphere so that the lungs might be thoroughly healed.

"It is all very well, Mr. Pimm, what the doctor says, but it may mean much more expense than we can find money for."

"Don't you worry, Mrs. B——," said I. "Let her have a few weeks perfect stillness in bed, and then see how she is."

In about three weeks G—— was able to come downstairs. In the meantime I had written to a rich man and put the case clearly before him, with the result that he thanked me for giving him the opportunity to be of service and sent me a cheque for several pounds. With this help arrangements were made so that G—— could go for a month to stay at a country place in the Isle of Man overlooking the sea. An older sister went with her to attend to her. When she returned home she looked thoroughly well, and the doctor said that the sea air had saved her. She grew up into womanhood, married, and became the happy mother of children. But nearly twenty years after that convalescent visit to the Isle of Man a sudden attack of hemorrhage proved fatal.

But this is anticipating. When G—— had recovered the trouble concerning her appeared to be over. But Mrs. B—— told me that she was often very anxious about Flo.

"You have been a good friend to me, Mr. Pimm, and I shall always feel thankful that after my poor husband died I was not without a friend to turn to for counsel and advice. Let me tell you what I've been thinking. If anything happened to me there would be some money from a club. And besides that my life's insured. At my death there would be that much for those left behind. Of course I might live a long time yet, but one never knows what may happen, and I've been thinking that I ought to leave instructions about that money."

"Yes, Mrs. B——; that's quite right. It would be wise for you to have everything so that there should be clear directions in case of your death. You would not die any sooner. Indeed, if you felt that it was all settled right it would free you from some anxiety and perhaps cause you to live longer. You look like living twenty or thirty years yet, and I hope you will."

"Well, that may be so, Mr. Pimm. I should like to see all my children safely settled in life as far as is possible. They will all be able to manage for themselves except perhaps our Flo. The two boys will have a trade in their fingers and the girls will be the same or married, unless it be Flo, who is not so well able to face the world as they. So in confidence, Mr. Pimm, I must tell you that I want to make a will to leave all I have to Flo, who will need it most. But I don't want my children to know anything about it. Will it be necessary for me to see a lawyer or could it be done without that?"

"In your circumstances, Mrs. B——, there is no need to go to a lawyer. If it is written down plainly just what you wish to do, and signed by yourself and two witnesses, it will be quite legal. If it will be any service I will gladly draw it up for you."

"Thank you, Mr. Pimm. It would take a great load off my mind if you would."

So I asked her to tell me exactly what she wished to be put in the will, and made pencil note of the same. At home I wrote out the will in proper form. Then I called at Mrs. B——'s house and read it over to her. She said it was just what she desired. So then I told her that if she could get a neighbour to come in who would act as one witness I would serve as the other, and she could sign it in our presence, and that we would add our signatures and the will would then be a completely legal document. She fetched a neighbour in, a man who could be trusted not to gossip. The signatures and attestation were completed and the matter was done.

The neighbour went away as soon as it was done. Then the paper was put into an envelope and given to Mrs. B——. No sooner had she received it than she did a remarkable thing. We were in her front sitting room. She took that will, lifted up a corner of the carpet and placed the document underneath it. Then she put the carpet down, and with her foot upon it, said:—

"There, Mr. Pimm, it will be safe until I find a better place for it."

Mrs. B—— lived nearly twenty years afterwards. She saw all her children married and settled in life, even Flo, whose health had much improved. She died much beloved by children and grandchildren. She had done her duty bravely and faithfully. I always felt that it was an inspiration to have counted her amongst one's friends.

Some years afterwards, when I was no longer at C——, but ministering to a village congregation my chapelkeeeper came to me at night and said:—

"Hannah S—— is dying and she has no will. What she has she wants to leave to the chapel. Can you come and make her will?"

I had been visiting her, but she had taken a turn for the worse. She was a widow and had no relatives, and it was known that when she died she wished the chapel to have anything she might have to leave.

So I went, and found her much worse. She wished me to draw up her will. I made notes of what she desired, then wrote out the matter in due form on a sheet of paper, read it to her, and she signified approval of its contents. With some difficulty we raised her up in bed, gave her a pen and she signed her name. But alas! when that was done she had signed her maiden name. This caused me to have to write out another copy of the will, and when that was done we supported her while she signed again, which she managed to do quite correctly, and then two friends present in the room attached their names as witnesses, and I took possession of the will. She died two or three days afterwards much to the regret and deep sorrow of us all, for she was a good woman, a faithful soul, and particularly loyal in her love and support for the chapel. The will passed through the Probate Court successully, and the chapel received a bequest of about twenty-five pounds.

It is one of the joys of a minister's lot to be the confidential friend of his people and the ready agent for such private services as cannot be rendered otherwise by any other person. The consciousness of having lightened other people's burdens and brought comfort to those in sorrow brings to him such inward satisfaction as quite outweighs any trials and pain brought upon him by thoughtless and inconsiderate persons who sometimes make his calling one of the most difficult to follow.

Since last ssue the following additions to the recruits to His Majesty's forces from Unitarian Churches, have been reported, viz: Ilminster, 25; Llandyssul, 2; Pantdefaid, 1; Willaston Old Boys, 42; Belper, 16; Bank Street, Bolton (additional), 9; Liscard (additional), 4; Oldham Road, Manchester. 4; Mexborough, 16; Middleton, 5; Park Lane, Wigan, 10; Plymouth, 8; Wakefield, 24; Bolton-on-Dearne, 5; Bristol, 71; Colyton, 1; Evesham (additional) 5; Glasgow, St. Vincent Street, 21; Longsight, Manchester, 6; Dewsbury, 3; Heywood, 13; Mill Hill, Leeds (additional), 12; Leicester, Great Meeting, 35; Leigh, Lancashire, 8; Loughborough 4; Newchurch, 7; Ringwood, 7; Astley, 14; Birkenhead, 10; Hampstead, 53; Marple, 11; Newton Abbot, 9; Oldham (additional), 12; Rochdale, 13; Ashton-under-Lyne, 13; Banbridge, 11: Gateshead, 2; South Shore (Lytham Road), Blackpool, 2; Newcastle-on-Tyne (additional), 9.

Mohammedanism and the War.

By Rev. WILLIAM C. HALL, M.A.

In the mind of the ordinary man Mohammedanism is associated with the idea of intolerance towards all who will not pronounce its shibboleth of the one God and Mohammed His Prophet, and with that of the propagation of religion by the sword of conquest and annihilation. The pugnacity of Mohammedanism has been magnified; yet we cannot overlook the fact that of peoples who have put up a fight for their faith, to defend or to extend it, there has been none to compare with the Moslem. Whether or not it was in strict accord with the ideals of Mohammed himself that his successors and followers should through the war-cry of the faith seek extension of power and territory is a matter which would admit of much discussion, but there can be no doubt, for the facts are plainly written in history, of the agressive military propagandism of Mohammedanism.

A devout Moslem would contend that no war has been waged by his faith except in its defence, but we do not think this contention will stand in face of the record of the Caliph Omar.

When we turn to the Koran, the scriptures which represent the one miracle of Mohammedanism, the writings which are reputed to record the supernatural revelation of the will of God to Mohammed, we are struck by the fact that the suras or chapters which relate to the duties of the warrior, however, violent in character, are few in number; and these chapters comprise commands given in the later years of the life of the prophet. They tend to justify the contention that so far as Mohammed himself is concerned there is little or nothing to show that he desired more than to resist and suppress those who had persecuted him and his followers. Until his flight from Mecca in 622, driven out by his enemies, he wished simply to be the spiritual teacher of the people about him. At Medina he rapidly became the spiritual and political head of the Arabian people, their teacher and organiser. He founded a faith and a nation; he gave a clear creed to a wild people whose religion was of a primitive type and welded them together into a fairly compact political whole. Whether his prime intention, so soon as he discovered his power, was to found a religion or a nation is difficult to determine. I incline to the opinion that at Mecca his thought was solely concerned with the reform of religion as he found it among his people, that his first great idea at Medina was to found a new religion, and that out of this idea came that of a nation ruled according to the religious laws revealed to him. There arose a military state, but this I judge had at first purely a national significance; it was not intended to be a spiritual weapon. The nation which Mohammed created was like that of the ancient Jews, a theocracy—God was its king, and in it there was no distinction made between civil and religious laws. Infidelity in the intellectual sense, the failure to profess belief in the God of the faith and the state, could not be tolerated—an attitude of Mohammed which has its exact parallel in the case of Moses. The war against infidelity was first of the nature of civil war; the first business of Mohammedanism was to effect its own internal unity. Then war was waged on the infidel without, not necessarily because he was a religious infidel, but because he was without, an alien and an enemy to the nation. We believe our inference is just, that the wars with which Mohammedanism has been identified belong not to the religious side of it, but to the political, and our parallel again is that of Israel.

Yet we have to recognise that Mohammedanism will have nothing to do with the doctrine of non-resistance, and it carries resistance and defence forward to the point of attack. It can as a religion do what originally it did probably only as a nation. It can proclaim a Jihad or Holy War, commanding its adherents to take up the sword in defence of the faith and, as we think we are justified in stating, on behalf of the faith, and telling them that if they lay down their lives in obedience their souls will go straight to Paradise. But, as a writer has pointed out, the commands of the Koran " are not interpreted by Mohammedan commentators as a general injunction on all Moslems constantly to make war on the infidels. It is generally supposed that the order for a general war can only be given by the Calaph"—the vicar of Mohammed, as the Pope is the vicar of Christ—whose functions are now claimed by the Sultans of Turkey. "Mohammedans who do not acknowledge the spiritual authority of the Ottoman Sultan, such as the Persians and Moors, look to their own rulers for the proclamation of a Jihad; there has been, in fact, no universal warfare by Moslems on unbelievers since the early days of Mohammedanism." This last reference is particularly to the wars of Omar, the second Caliph, who very skilfully organized the Moslems as a military power for subduing the world. His organization broke down, but the idea of the Jihad as the duty of the faithful, when proclaimed by the Caliph, remained, and still remains. Fortunately the caliphate of the Sultan of Turkey is not universally recognised by Moslems. But behind any declaration of a Jihad there is the danger involved in its implicit assertion that the faith is threatened. Once engaged in warfare the Moslem is ruthless. He is so because he is religious. Such a statement is a contradiction of terms, but history is witness that warfare is violent according either to the spirit of patriotism or to the spirit of religion that enters into it.

AN EXPLANATION.

It is perhaps not to be wondered at that the Prussians are said to be good linguists—seeing how often their capital has been occupied by foreign armies. A recollection of these historic facts should have taught them to be less arrogant after having fought their way to national unity. Pride goeth before a fall

BIBLE PROBLEMS.

(5) THE BABEL STORY.—(Continued.)

By Rev. E. Baltenbury Hodges.

It is interesting to note that the Fall, Deluge and Confusion are each represented as the consequences of sin, hence they appear as though they had a common origin. Here the question arises—Is the Babel story true? Evidently it cannot be history but legend or vague tradition. Its author had but primitive ideas. He shared in the common belief in a man-shaped God who lived on a lofty mountain, and feared the growing powers of man. Moreover, he believed that the heights of heaven being accessible, Yahveh frustrated the wicked ambitions of men by confounding their speech. Beyond question such ideas ruled men's minds for ages. They have not even yet been cast out by the forces of modern knowledge. Ignorance and superstition are their strongholds to this day.

It is by no means difficult to account for this very ancient story. In far off ages, when men could not directly ascertain the truth about certain facts of life, they made guesses. This is the origin of all mythology. The imagination suggested one theory and another. There is the fact of human wickedness. How came it to curse the world? The story of the Fall supplied an answer. But men grew worse, and then came the Deluge. Then too, as to the diversity of human speech. This might be due to another curse. How came it to pass? Seeing that in his tower-building mankind threatened to scale the heights of heaven, Yahveh frustrated the design by putting their speech to confusion. Here at the common centre (Mesopotamia) the ruined tower stands as a record of man's infamous attempt.

History shows that there have been several versions of this story as well as those of The Creation, Fall and Flood. The old brick records (or cuneiform inscriptions) so far discovered, though fragmentary, show that there were Sumerian (or Akkadian) and Assyrian versions, and that the Hebrew story is but a variation of it. Moreover, there is an old Greek myth which in some points resembles it. Modern science shows us that throughout many thousands of years mankind has been in process of evolution. Not alone was there the development of his body from lower types but his faculties likewise unfolded. Whether the race sprang from a primal pair or from several is absolutely indeterminable, but it is clear that through long ages, as tribes and nations spread out, their habits and ideas would vary with their surroundings. Hence dialects and distinct languages would be slowly evolved or built up. It might have been that one original language lay at the root of all the languages of the world, but we cannot know this, nor can philologists determine it. This we DO knoow, languages are no more fixed than any other feature of our existence. Languages grow, reach a zenith, and then decline. For example few Englishmen to-day could understand Chaucer's poetry, and as we go further back the difficulty only increases.

It should now be commonly known that there are five great families of languages (Aryan, Semitic, Turanian, etc.), but it is truly remarkable that the native American languages show no sign of affinity with any in the Old World.

It cannot therefore be said that the Babel story is of historic value. If there be an iota of truth in it then it was known in pre-historic times. And yet the story is not necessarily valueless. Some moral and religious instruction can be drawn from it. There never was a state of primitive perfection, nor ever a Golden Age. Man was not morally perfect originally. He has risen from native animalism by striving. His intellect and moral and spiritual nature have grown through upward struggle. Man as he is to-day is the result of all that is past history—both individual and racial.

Wisely directed industry brings its own reward. It is the mainspring of advance, the very soul of civilization. Human ambition set upon high and noble purposes may be and often is crowned with success. Ambition is the glory of a great soul or of the noble nation. But greatness is not to be gained apart from an ideal. Wicked ambitions sooner or later bring failure or disaster to those who are actuated by them. "Man proposes but God disposes." A monarch long desires and prepares to make all Europe his empire. He proposes to do it by the irresistible might of arms. But the Spirit of Liberty rises and confronts him. God will not permit the tyrant to triumph. We are all, in a sense tower builders. Let us build in a religious spirit and we shall not be confounded

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PAST YEARS.

A paraphrase of Virgil's "Æneid," viii., 560.:

"Oh for the days departed,
Oh for years that are flown!
When I trod the earth light-hearted,
And felt the world my own.
When the daily task was pleasure,
The day's sufficient fare;
When youth's hope had no measure,
And the youthful heart no care.
When I chased the fair Ideal,
And sought to make it mine,
To grasp it in the Real,
In the earthly the divine!
But now the weight is on me
Of the heavy, up-piled years,
The former pleasures shun me,
And hopes are turned to fears.
The golden bowl is broken,
The wheel at the cistern fails;
The future shows no token
But still increasing ails."

—Evander.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Business brought Miss C. to London. The Fellowship Secretary had been notified of her whereabouts, and the Committee were therefore able to get into personal touch with her, show her hospitality, and, what she most wanted, introduce her to congenial church work among our own people. Neither time nor trouble is spared till we are satisfied the new link is really made, and in this we feel we are easing a little the work of our busy ministers.

Mr. and Mrs. D. moved to a village four miles from one of our churches. The nearest branch was notified, however, and the Secretary sent the following shortly afterwards: "These two came to an evening service once and were welcomed—for your letter prepared us to greet them—then to-day I called at the house and saw Mrs. D., who said "In the coming weather it would not be likely for them to reach us often, but they hoped to come sometimes."

We are very glad to hear that the appeal to the League for clothing for the little Belgian orphans in Holland has been responded to by our branches and by numerous individual members. Mrs. Ares, to whom the contributions were sent, asks us to express her sincere thanks to the kind donors.

The American Women's Alliance sent us a few weeks ago a very kind letter of greeting and sympathy in this time of stress and trouble; now comes a cheque for £40 subscribed by nine Alliance Branches "for War Relief to be applied through the League." A very handsome gift and most gratefully received by the committee. The following is a list of the branches which so generously contributed their quota: Roxbury, Greenfield, New Bedford, Malden, Louisville (Ky.), Cleveland (Ohio), Salem, Concord and Leominster. Not only has the Alliance done this, but at the instance of its International Committee an intimation has been sent to us that for this year the subscription of the Alliance to the International Union will be raised from the usual 10s. to £2, as it is felt that in all probability neither the Hungarian nor German affiliated societies will be able to send in its annual fee.

In a letter from Montreal the Alliance Secretary sends New Year's greetings and expresses her admiration for the fine spirit of the work which the League is trying to do. "It seems to me," she writes, "so much more unselfish and unpartisan than most of us here succeed in being. Our minister tries hard to keep vengeance and jingoism out of our councils, but it is uphill work for him."

ADELAIDE BRANCH says it has not organised any special effort as a society but its members are all helping the general work of their city, and the Mayoress, who is a branch member, is vice-president of the local Red Cross Society.

MELBOURNE BRANCH tells us of the piles of clothing being prepared by the members for our London children, and of their work for their own young men in the first contingent just started. Thirteen thick cardigan jackets of "Teddy bear" cloth figure on the list.

JOHANNESBURG, S. AFRICA. If any doubt remained of the wonderful way that adversity has drawn us together it should be dispelled by the delightful letter from the Johannesburg secretary. They take it for granted as they indeed may, that their fellow workers over here will be interested in their efforts for the common cause. "Like the home people we have our hands very full" she says, and tells of a concert got up by her branch in aid of a Belgian Widows and Orphans' Fund, by which £30 was realised—"not bad for the first bit of work of the Johannesburg Branch," and she adds "It is a help and a comfort to hear from you in England and to feel we are all one in doing our part, however small."

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

Feb. 7 was the birthday of Charles Dickens in 1812; and on it James, Earl of Moray, was murdered in 1592; and Anne Radcliffe, the writer of the "Mysteries of Udolfo," died in 1823. We learn from the "Christian Life" that it marks the death in 1856 of the Rev. Joseph Hutton, who preached the sermon at the ordination of Dr. Martineau.

Feb. 14 is Valentine's Day. On it Richard II. was murdered in 1400; Captain Cook, the explorer, was killed at Owyhee in 1779; and Sir William Blackstone died in 1780. The "Christian Life" gives also the birth of a Welsh poet and Unitarian minister named David Davis, on Feb. 14, 1745; and the death of the Rev. James Lindsey, a Unitarian minister, on this date in 1821.

Feb. 21 saw the birth in 1801 of John Henry Newman, who showed how a man who was a duffer among Protestants may become a swell among Roman Catholics. It saw the deaths of Henry Grey, Duke of Suffolk, who was beheaded in 1555; Robert Southwell, a poet, executed at Tyburn in 1595; Spinoza, the philosopher, in 1677; Eugene Beauharnais, the stepson of Napoleon I., in 1824; and David Halliday, the Covenantor, who was shot in 1685. The "Christian Life" also mentions the death on Feb. 21, 1841, of the Rev. William Frend, a Cambridge Unitarian.

Feb. 28 is the anniversary of the institution of the Order of S. Patrick, by George III. in 1783. Montaigne, the essayist, was born on Feb. 28, 1533; and a noted scholar named Henry Stubbe, the like in 1631. There was also born on Feb. 28 Dr. Dollinger, the leader of the old Catholics of Germany, the year of his birth being 1797; and the "Christian Life" marks this day with the birth of H. W. Longfellow in 1807, but Chambers notes him as born on the preceding day

Literature.

"Hands of Healing"—an Idyll, by Theodora Flower Mills. J. W. Arrowsmith, Bristol. 6s.

This is a very delightful story of disappointment of a woman in love, recovery of health and spirits by means of life in the open air, and practical philanthropy among the village poor, with a happy climax in an ideal sort of marriage. Miss Mills is particularly fortunate in the simple, lucid, and chaste style of expressive language in which she clothes her thoughts and describes the experiences of her heroine. This is done mostly in chatty diary record. The story though not in poetical form is idyllic in character. The heroine's love of nature, of the fields, lanes, woods, and gardens, is graphically pictured in a very winsome and attractive manner. There is no amatory nonsense in this story. The love experiences which lead up to the conclusion are of the most sensible sort and none the less romantic. The comments in the diary on life and religion which occur here and there are those of a deeply thoughtful mind, rational, reverent and suggestive. We congratulate Miss Mills on her unique success as a charming writer, and on the splendid moral tone of her book; and we can commend it most heartily to our readers on account of its own real merits. It is a volume which having read they will, with the reviewer, desire to keep it as a permanent possession amongst their favourites. Miss Mills is herself a Unitarian and of a family of Unitarians, which fact makes her story a matter of no less interest to those who read this monthly. We sincerely hope this book will reach the wide circulation which certainly its excellent qualities should secure for it.

RECEIVED: "Annual Report, American Unitarian Association, 1914," contains the president's annual address; secretary's report; departmental reports; report of assistant secretary; minutes of the 89th annual meeting, May 26th, 1914; report of commission on membership and methods; report of the treasurer; and pictures of new church buildings erected during 1913-14. In the president's address the Rev. Dr. S. A. Eliot says, "We submit that the fundamental principles of the Unitarians, freedom as the way and character as the test of religion, are the foundations for unity." "The Atonement and Modern Thought," by the Rev. H. J. Rossington, M.A., B.D. One penny. E. Gordon, 35, Rosemary-street, Belfast. This is a lecture delivered in the First Presbyterian (Unitarian) Church, Rosemary-street, Belfast, in connection with the Annual Meeting of the General Synod of the Non-subscribing Presbyterian Church of Ireland, June 17th, 1914, and published by request of the General Synod. It is a sketch of the changes of view amongst the orthodox approximating more and more closely to the trend of liberal modern thought.—"Hymns in Times of National Crisis," one penny, or 5s. per 100. The Lindsey Press, 5, Essex-street, Strand, London, W.C., is a collection of twenty-six hymns suitable for use among soldiers, sailors and others in war time. The names of suggested tunes are given, and there is an index of first lines at the end. The selection is as good as could be made for the number of hymns included, and should be found very useful and convenient for the purpose intended.

Praying and Fighting.

By the Rev. GEORGE KENT (U.S.A.)

I take the side that I believe in. I hope and trust that it will win; but I feel for the people I want beaten, and I rejoice that in the great host of them the war is bringing out the same devotion and sense of rectitude, it is revealing in them the same great qualities of courage and constancy, as in their foes.

When I fain would lift my heart to feel as God feels toward these warring nations, it is to find myself desiring only that outgrown and obstructive men and methods be discredited and thrust aside. I do not ask that any nation be dragged in the dust of dishonour or crippled beyond recovery and growth to real greatness.

God, in his love toward all his children, is bringing the nations to such merciful good will; and we to whom prayer is the lifting of our souls to think and feel with our Father, we should join in the breadth and fulness of his sympathy

Finally, and above all, I want you to pray in that hardest uplift of all, the noble raising of your heart and will into fellowship with God's faithfulness to the eternal values—justice, freedom, character. We want peace and plenty and prosperity; yes, but not at the cost of any higher good. Oh, with what pity and almost desperation, do we long for peace! But we do not want it at any cost of freedom; not by the gift of political and industrial despots; not by the sacrifice, for sordid ends of ease and luxury, of any people's manhood and womanhood. I can't pray for peace at any price. I will not pray for God to work some miracle of change in human hearts just for the sake of peace. I can pray, and I do pray, as we have learned to pray together, in the lifting of my thought and heart and will to all I can attain of my Father's thought and heart and will; and, trying to think his thoughts after him, seeking to feel his breadth of sympathy with men, nerving my will to the perfect faithfulness of his, I come to this:

I catch the vision of countless battles we are here to wage, of the brave, indomitable loyal fighters we are meant to be, of the courage, fortitude, grim tenacity we mustn't lose. I see the sublime and stupendous achievement God is teaching us, no less than to outdo all fighters of the past in strength and skill and arms and heroism, while we turn it all from warfare against each other to warfare against jungle and desert, against city slum and suffering, against poverty and wretchedness, against iniquity and cruelty, against disease and stunted growth, against all that has come to be outgrown and should be left behind.

SUMMERVILLE.

The Unitarian Home Missionary College.

It is quite time that a "History of the Unitarian Home Missionary College," Manchester, should appear. And nothing could be more appropriate than that such a history should be written by one of its alumni. This has been done in an able and excellent manner by the Rev. H. McLachlan, M.A., B.D., the present Tutor and Warden of the College, who was himself one of its students (1899-1903). It is of the utmost importance that our Churches should have the help of well-trained and educated ministers, and that such ministers should possess the advantage of preparation for their work in a college which stands frankly for the Unitarian Faith which they are appointed to proclaim. This advantage is provided in the fact that there is a Unitarian College, which is the only avowedly Unitarian school for the training of ministers that exists in this kingdom. But it is Unitarian in no dogmatic sense. There are other colleges where Unitarian training is given, as in Manchester College, Oxford, and at the "Presbyterian" College, Carmarthen, but neither of these two institutions exist primarily to provide Unitarian Churches with ministers, but to give a free theological training to students who may have no intention of becoming ministers of Unitarian Churches. But the theological training given in the Unitarian Home Missionary College is as free and unfettered as in the two other colleges, for as Unitarianism has always originated from free inquiry, so the instruction in a Unitarian College is given on that principle. Every Unitarian student clearly understands that there is no finality in the search for truth, and that the mind must not be put into bondage under any doctrine, creed, or opinion, but must be open to new light and be ready to accept whatever is a truer expression of reality. The name "Unitarian" stands for free inquiry as well as for those doctrines which the Unitarian practice of such investigation has brought forth. The freedom is a means to an end, viz., the arrival at clear and definite views of the Truth; and is not an end in itself. As an indispensable condition for the discovery of truth "freedom" is a fundamental watchword of Unitarianism. Thus the name represents not only its doctrines but also the principle by which those doctrines have been secured, and by which still grander doctrines, if such be possible, shall be reached. The unity of spirit in the free search for truth is historically the first Unity of the Unitarian Faith, and the other great Unities have followed from it.

Mr. McLachlan's book takes us back to the conditions of religious thought and of denominational life out of which in the year 1854 the college was first established. Those were stirring times in Manchester, and in the Unitarian fold. The Rev. John Relly Beard, D.D., the founder of the college, was a man filled with missionary zeal and propagandist fervour, and his colleague and ready co-adjutor, the Rev. William Gaskell, M.A., often called the "Unitarian bishop" of Lancashire, was no less earnest in his de-

votion to the Unitarian gospel and his desire to multiply the number of Unitarian Churches and ministers by all possible means. They were at that time considerably aided by equally zealous Unitarian laymen who were prominent in the public life of Manchester, such as Mr. Thomas Ashton, Mr. Alderman Ivie Mackie, Mr. Alderman C. S. Grundy, and others.

In a circular advocating the establishment of the college under the name "The Unitarian Home Missionary Board," Dr. Beard said: "Under the Providence of God, and as a consequence of free inquiry, some three hundred societies holding Unitarian opinions, have come down to us from the past, and ought with due increase to be transmitted by us to the future. The ministry is the hand by which the transmission has to be made. The present supply of ministers is insufficient. At this moment there are some thirty societies in want of ministers." It was to meet this great and increasing deficiency of trained ministers that efforts were made to establish this collegiate institution. The story of it is clearly set forth by Mr. McLachlan in his instructive and refreshing pages. We heartily commend this story to our readers. It is full of denominational interest. The book should be particularly welcome to members of our churches in Lancashire and Cheshire, and wherever our churches have been served by ministers trained by this college.

It is noteworthy that out of a total of 380 ministers named in the Essex Hall Year Book of Unitarian Churches for 1915 no less than 125 were trained in the Unitarian Home Missionary College, 95 in Manchester College, Oxford (15 others passed on from the Unitarian H.M. College to Manchester College, Oxford, and six from the Presbyterian College, Carmarthen, making the Oxford total into 116); 33 at the Presbyterian College, Carmarthen; 56 were educated at "orthodox" colleges, and are therefore converts from other bodies; two were educated at Unitarian colleges in America; 16 others have had university or college education without special theological preparation; and 53 have had no college training. From these figures it is clear that the Unitarian Home Missionary College is by far the chief source of supply for the Unitarian ministry. And it is the equal of other colleges in the quality and scholarship of the men it sends out to the Churches. Its alumni includes no small proportion of men who have ranked high in university distinctions and degrees. And under such a Principal as the Rev. S. H. Mellone, M.A., D.Sc., with his colleague, the Rev. H. McLachlan, M.A., B.D., the reputation of the college for thorough scholarship and careful training is certain to be maintained. It is an excellent and encouraging sign that Summerville—the college home—is full to its utmost capacity, and that more accommodation is being called for to meet the increasing demands for admission. The close connection of the college with the Manchester University, with which it is affiliated, is of considerable advantage to its students and to the Unitarian denomination which the college serves. Its men rank high in the university lists and take their full proportion of its honours, and its Principal and Warden take their part too as lecturers in the university.

The Unitarian Churches have never failed to respond to the needs of this college. They rallied nobly to secure the success of the Jubilee effort to establish it in its present beautifully situated "Summerville." And they have good reason for gratification and pride in the present status of the college and the work it is doing. That they will continue their ready support is certain. The needs have only to be made known, and the means to supply them will be found.

Mr. McLachlan's book is entitled "The History of the Unitarian Home Missionary College," and is published by Messrs. Sherratt and Hughes, 34, Cross-street, Manchester, and 33, Soho Square, London, price 3s. 6d. net. It consists of seven chapters as follows: (1) 1854 in Manchester; (2) The Board under Dr. Beard; (3) The Board, 1874-1889; (4) The College, 1889-1905; (5) Summerville, 1905-1914; (6) The College and Missionary Movements, 1854-1914; (7) The Library, Scholarships, and Prizes. Appendices. There are about twenty-four illustrations. Every Unitarian Congregational and Sunday School Library ought to have a copy for its shelves, and it will make a most instructive addition to the family bookshelf in any Unitarian household. We cordially recommend it to the interest and attention of our readers.

ASPIRATIONS:—

Now to heaven our prayer ascending,—
God speed the right;
In a noble cause contending,
God speed the right.
Be their zeal in heaven recorded,
All their loving toil rewarded,
And success on earth accorded;
God speed the right! —W. E. Hickson.

Foster earnestly every desire that this world may be a holier and a better place both for yourself and your fellows to live in; and do what is the closest, nearest, clearest thing for you to do Redress this wrong. Reform that mistake. —W. H. Pulsford.

PRAYER:—Teach us everywhere to repent and to amend. Help us so to use our present afflictions, which come from us and not from Thee, that we may build on the ruins of our evil past a firm and lasting peace. Grant that, united in a good understanding with those who are now our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, following in all things the standard of the Son of Man, whom we have denied, and put to shame, and crucified afresh upon the Calvary of our battle ground. Amen.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Feb. 7th.—JESUS THE LEARNER.

Scripture Reading, Mark iv., 21-32. References: Gannett's "Childhood of Jesus," pp 200-1; Giran's "Jesus of Nazareth," pp 62, 65; Carpenter's "Life in Palestine," 55-6.

1. Jesus grew in knowledge. He "advanced in wisdom and stature"—Luke ii., 52. When he became a man, and was known far and wide as a teacher of others he readily asserted that there were things which he did not know. "Of that day and that hour knoweth no one . . . but the Father" (Matt. xxiv., 36; Mark xiii., 32). He frankly declared that he did not completely know himself, for he said — "no one knoweth the Son, save the Father" (Matt. xi., 27; Luke x., 22). And we are told that he "learned obedience" by suffering (Heb. v., 8).

2. Jesus was a seeker after Truth. He learned that there were many things waiting to be known and discovered, for by earnest seeking he was always able to get more knowledge and to find more truth So he said to others "Seek and ye shall find; knock, and it shall be opened unto you: for .. he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. vii., 7; Luke xi., 9); "for there is nothing covered that shall not be revealed; and hid that shall not be known" (Matt. x, 26; Mark iv., 22; Luke viii., 17; and xii., 2).

3. Jesus learned wisdom. We are told of him that he "advanced in wisdom" as he grew in stature or years. Knowledge and wisdom are not the same, for wisdom is the right use of knowledge. As he increased in knowledge he was able to become more wise. He was an earnest seeker after righteousness as a youth, else he could not have been so full of wisdom when he had reached the years of manhood. He was then able to advise others what they ought to do because he had himself learned it in his own past experience. Both knowledge and wisdom grow from little to more like the tree growing from the small seed. Jesus must have had this experience in himself which is described in the parable (Matt. xiii. 31.)

Feb. 14.—JESUS THE CARPENTER.

Scripture Reading: Luke xvi., 1-13. References: Gannett, p. 196, Giran, p. 64; Carpenter, pp. 42-3.

1. Jesus was a workman. He learned a trade in order to earn a living. His father Joseph being himself a carpenter, taught him how to become a good craftsman. As the first-born, and therefore the eldest son, it was a very natural thing that Jesus should learn his father's business. So he was not only the carpenter's son, but he himself became known as "the Carpenter" (Mark vi., 3). To begin with he would know nothing of the proper handling and use of tools. Everything had to be learned by observation and effort. But like a boy writing in a copy book, he had an example to copy from, and he learned his work by watching how his father worked and by trying to do likewise.

2. Jesus was a good workman. "Is not this the carpenter, the son of Mary?" Notice, "the" carpenter. Had he not won regard as a workman no one would have spoken of him with such signal respect. That he was a thorough craftsman is indicated in his wise sayings: "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much." "If ye have not been faithful in that which is another's who will give you that which is your own?" (Luke xvi., 10-12). Jesus knew this because he had proved it in his own workshop. He knew from his own labour that the strength and soundness of a piece of work depended upon the faithful and thorough doing of little things as well as great things. He regarded the use of his working power as a trust, a responsibility to others, of which he was a steward, a talent to be used faithfully for others and not merely for himself. He believed in putting his best into his work, that it should be done perfectly, and that a workman should be perfect as God is perfect.

3. Jesus gained a thorough knowledge of industrial problems. From his sayings it is clear that he knew well the ways of trade, the difficulties between masters and workmen. As a carpenter he knew much about building a house on a firm foundation so that it should stand. He did not shut his eyes to the way in which servants often wasted their employer's goods. He was well acquainted with problems of credit and debt, with the necessity of being ready and prepared to meet obligations in matters of trust—"blessed is that servant, whom his lord shall find—doing" his duty (Matt. xxiv., 46). He denounces those who grind the faces of the poor, and he urges justice to the labourer (Matt. xx., 1-16); and to the employer (Matt. xxv., 14-30). He knew the tricks of the fraudulent, and of those who worship mammon rather than God. He had learned that justice between man and man is the best peacemaker, and a sure foundation of confidence in toil and trade, and that by seeking first after righteousness, men can be sure to have all their needs supplied.

Feb. 21.—JESUS THE THINKER.

1. Jesus was a great Thinker. His thoughts were so striking and radical that they stimulate the noblest life in the world to this day. A glance at the Sermon on the Mount in Matt. 5 to 8, at once reveals the striking departures he made from the conventional ways of looking at life. "Swear not (any oaths) at all . . . Let your speech be yea, yea; nay, nay; whatsoever is more than these is evil." "Ye have heard: Thou shalt love thy neighbour and hate thine enemy; but I say unto you, love your enemies." "When thou prayest, enter into thine inner chamber and—pray to thy Father, which is in secret." These, and similar examples, indicate that the period before Jesus entered into manhood, must hav been to him a time of much profound thinking.

The conception of the divine Fatherhood which he proclaimed was a thoroughly new and original idea. It was a great advance on anything that had been previously taught about God. It not only reveals the fatherly and motherly love he had experienced from Joseph and Mary, but also the fact that much meditation upon it had occupied his mind.

2. Jesus was a free thinker. He was not tied down to old opinions. He rejected what he felt to be untrue in the established faith in which he had been reared. "It was said by them of old time . . . but I say unto you" that it is not so. In this way he contradicted much popular doctrine and gave something better in its place. He urged men to think for themselves, to inquire, to ask questions, ask and ye shall receive! Seek and ye shall find! Knock and it shall be opened to you! Why even of yourselves judge ye not what is right (Luke xii. 57). Such sayings as these represent his own refusal to be in bondage to old limitations, and his habit of following Truth regardless of consequences. His parable of the new wine bursting the old wine skins (Matt. ix., 17; Mark ii., 22; Luke v., 37) is an illustration of his own free attitude in judging popular opinions and especially concerning the religious teaching that was prevalent. His parable of the Samaritan was a very direct attack upon Jewish exclusiveness and national intolerance (Luke x., 30-37). Words recorded in the fourth Gospel: "Ye shall know the truth and the truth shall make you free," faithfully describe his own mental disposition.

3. Jesus was taught to think for himself. It is evident that in his youth Jesus had the advantage of good home influences. His conception of the Fatherhood of God must have been developed by contact with a very noble human father. Though there is scarcely any record of his life as a youth, we know that the present is the result of the past, and that the tone and temper of the mind of Jesus in early manhood was largely the outcome of his home training. The force of example and precept in the family circle could not be without influence upon him. Consequently we cannot be wrong in assuming that Joseph was a very liberal-minded man, with broad and charitable views of mankind as a whole, and that his influence was always in favour of the free exercise of individual judgment. Added to this the Rabbi at the Nazareth synagogue may also have been a teacher of that sort whose influence would be all that way, but from the grand idea of fatherhood which Jesus afterwards proclaimed we may safely attribute much to Joseph.

Feb. 28th.—JESUS AND HIS MOTHER.

Scripture Reading: Mark iii., 20-35.
Reference: Gannett, 195-6.

1. Jesus was his mother's helper. As the firstborn in the family and the eldest son, Jesus would take his father's place in the home when Joseph died. This may not have been long before Jesus entered into manhood. When he begins his public work he is known as Joseph's son (Luke iv., 22); consequently Joseph could not have been dead many years else he would probably have been forgotten. But from the facts that he is also spoken of as "Son of Mary," and that his mother and his brethren are mentioned repeatedly without any reference to Joseph (Matt. xii., 47; Mark iii., 32; Luke viii., 20), is is evident that Mary was then a widow. His duty to his mother and the younger members of the family would hold him back from any work as a public teacher. For some time he would be the responsible head in the carpentry business and his mother's main support. But when he began to preach, his brethren and sisters had reached manhood and womanhood, so that they were no longer necessarily dependent upon him, and doubtless Mary was well provided for.

2. Mary was not in sympathy with Jesus in his public work as a teacher. "His friends" who wished to lay hold on him and thus to keep him from his preaching and who said "He is beside himself," may mean his near relatives, for it is recorded that his mother and his brethren stood outside the crowd desiring to speak to him (Matt. xii., 47; Mark iii., 32; Luke viii., 20). When on another occasion a woman out of the crowd lifted up her voice and cried out, Blessed is the woman who was mother to thee; Jesus replied, "Yea, rather, blessed are they that hear the word of God and keep it" (Luke xi., 27-28). When the attention of Jesus was drawn to the fact that his mother and brethren stood without desiring to see him, he answered: "Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said: Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother" (Matt. xii., 48-50). This shows that Mary did not approve of his preaching, and that he found more support in spiritual kinship than in that of flesh and blood. There is no evidence except in the fourth Gospel, which is not historically reliable, that Mary was present at the Crucifixion. Mary was an affectionate mother, anxious that her son should not engage in any unpopular effort, but she was sufficiently orthodox to disapprove of her son's heresy.

The following is a pathetic incident of the Russo-German war in East Prussia:—

The papers publish the following letter from an officer to his father:—

"When the fight was ended our Colonel received a report that so many men had been killed and wounded. 'How many privates?' he asked. He was told 'How many officers?' 'One Cornet,' was the answer." It was his only son.

Treaties are the currency of international statesmanship." —Lloyd George.

National Conference Guilds' Union.

President: Rev. W. H. LAMBELLE. Hon. Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

MONTHLY MESSAGE: The Task That Lies Nearest.

We are assured on all hands that the immediate duty of the people of this realm is to create an army big enough not only to keep our enemies at bay but to administer an early and crushing defeat. Against this painful but apparently plain necessity we find it difficult to say anything. Though lovers of peace and haters of war; though maddened to revolt against the folly and wickedness of those who have plunged the nations into butcherings and miseries; it were foolish to weep over what might have been, and ungracious not to give all the material and moral support we can to our noble defenders on land and sea.

We do not urge, however, that our Guilds should become recruiting agencies. The work of making armies is in other and better-fitted hands. What, then, for us is the task that lies nearest? It is to be pioneers of the Kingdom of God; to do all we can to enable men to obey the laws of the spirit a ter the mind of Christ. "Blesssd are the peace-makers," said Jesus; by which the discerning understand, not the patching up of petty quarrels, still less the quixotic attempt of humble citizens to intervene between warring nations: but to be Christian idealists, zealously cherishing the vision of the kingdom, and loyally striving for its accomplishment. In view of the world war now raging that consummation appears to be a divine event far off. And so it is. But that should not dismay the Christian. If evolution is, indeed, the method of creation he will not close his eyes to the fact that the laws of the Creator apply to nations as well as to individuals. Therefore, instead of being discouraged by the present upheaval the Christian peace-lover will possess his soul in patience and keep the lamp of hope burning in his heart. He will not forget that though the mills of God grind slowly they are the mills of God; and that though the upward move of humanity is almost imperceptible the tending is towards heaven. Hence, whilst men of feeble faith or shortened vision babble about the failure of the Churches and even the eclipse of Christianity, his conviction of the ultimate triumph of what is real and therefore permanent over what is transient and ephemeral is undisturbed. And despite the fact that the kingdom of love and peace in the spirit of holiness is too great a thing to be universally realised within the brief span of his earthly lifetime, he goes joyfully forward confident that when the world is ready the Divine Kingdom will surely come. But the world has to be made ready and by men. And here is our opportunity and incentive. We are called to be fellow labourers with God for the conversion of the world; to be the purifying salt of the earth, the little bit of leaven that shall leaven the whole lump. Here is the task that lies nearest. In time of war we have to think thoughts of peace, to speak words of peace, and in our daily conduct perform acts informed and saturated with the soul of peace. In this way we shall create an atmosphere of peace which our neighbours cannot but breathe. By realising in our own little universe of thought and feeling we shall create in others a disposition towards the spirit of concord and make it easier for men to suppress the feelings of hatred and vindictiveness, easier to be generous to their enemies, easier to understand that Jesus has the great secret of the life which is life indeed. H. F .S.

Anecdotes and Illustrations.

FRESH CHANCES.

A story by a well-nown German writer tells how a youth fell asleep on the last night of the old year, as he sat alone by his fireside to watch the New Year in. As he slept the remembrance of his past life came before him, with its neglected duties, wasted opportunities, and idle mis-spent hours. In his dreams he thought death came to him and his house was not set in order. The story tells of his grief and despair, but suddenly he woke to find the New Year bells ringing and that the New Year was before him with fresh chances.

JESUS, OUR EXAMPLE.

If a single bone of an extinct animal found in ancient river mud was taken to Cuvier the naturalist, he could from that one bone draw a complete picture of the animal as it looked thousands of years ago in the pre-historic world. So with the few stories we have from the life of Jesus we can fill out the picture for ourselves describing what he was in the details of his life, so that when we have to choose between two ways of action and we say, "What would Jesus do in my place?" we know enough of his spirit to be certain which way he would take and which we ought to take.

COMPLAINING OF BURDENS.

An old story says that once all the people in the world murmured so much about their burdens, each one feeling sure that any other burden would be better than his own, and that if he could only change it he would be happy. So the great God listened to their prayer and allowed them all to throw down their burdens in a heap and then each to pick out the one he liked best. This was done and all went their way in gladness. But very soon every one was begging to have each his own burden back again.

A KINDNESS EVERY DAY.

A king had a boy whom he loved. He gave him beautiful rooms to live in, and pictures, toys, books, a pony to ride, a boat to row on the lake, servants to wait on him, and teachers to give him knowledge that would make him good and great. Yet the young prince was unhappy, wore a frown wherever

he went, and was always wishing for something he had not. One day a magician came to court, and said to the king: "I can make your boy happy." "Well," said the king, "name your price and I will give whatever you ask." So the magician took the boy into a private room, wrote something with a white substance on a piece of paper, gave the paper to the boy and told him to hold it near a lighted candle and see what he would read upon it. Then he went away, and asked no price at all. The boy did as he had been told, and the white letters turned blue, and they read: "Do a kindness to someone every day." The prince practiced this advice and became happy.

A HIT AT LONG EXPOSITION.

The following is going the round of the press:—It is said that there is a king in Africa who requires a courier coming into his presence with news to stand on one leg while repeating it. This naturally ensures short reports and saves his Majesty from bores. "To-day," says the "Christian Register," "people want Unitarianism explained, as it were, while they stand on one leg." The New York "Observer" quotes the remark, and cruelly adds that it is left wondering "whether Unitarianism itself really has a leg to stand on." We add to the above, that Trinitarian preachers and writers are always on the alert, warning people to keep away from places where the Unitarian is explaining his views; and to be equally guarded against reading Unitarian literature, because it has a leg to stand on.

Modern Unitarianism.

Like the Reformers we put aside the traditions of the Church. Like the old-time Unitarians we dismiss her creeds and dogmatic definitions; but we go further than they; for we found our faith on no external revelation, no outward event of history, no sacred and infallible book, but upon the divine impulse that stirs our souls and moves us on. For such of its contents we hold the Bible in reverence; we recognise that much of it is of imperishable value—but we do not found our faith upon it. Our God is a living God—living and working even now in the souls of men—and therefore for the basis of our faith we do not look away to the past, we look around us and within. To describe this position the word "Unitarian" is obviously inadequate. But so is any other word. The use of the word "Unitarian" is in the main a matter of custom and convenience. In any case the words that we use to describe our position do not matter greatly; what matters is that which they signify. What matters is that (whatever we may call ourselves) we should stand definitely and decisively for a broad, "human" religion. Let us make it clear that we do not stand to-day for the mere denial of an obsolete theological dogma, but for a positive and living faith—for that faith in the indwelling God which means above all, faith in mankind. Let us uphold the religion which is devotion to human progress, the religion which is brotherhood and love.

The older Unitarianism was pre-eminently rational in its nature—its appeal was chiefly to the reason. We must retain this rational element, but we must transcend it. Our religion must be rational; but it must be a good deal more. It must not conflict with reason, it must harmonise with science. But it must be mystical and social as well as rational—mystical in its faith, social in its expression. The "faith" which our modern religion brings is the vision of the indwelling God, the vision of God as the One Life in the many lives of men, living in us, expressing Himself through us and uniting us into one great whole. This is a mystical faith, for it transcends the intellect. The expression of our religion is social, for it consists in the love and service of our fellows. Our religion, then, is no mere cold intellectualism, no barren negation or uninspiring denial. It is a faith which will guide us and sustain us and stir us—a faith which comes to us as a challenge, not only to follow the dictates of reason, but to unite ourselves in love with our brother-men and to strive for peace and good-will, for social justice, for civic and industrial freedom and equality.

—Rev. Sidney Spencer, B.A.

The Wide World.

CANADA: The Vancouver Church, British Columbia, is having a rather hard time owing to the war. An attempt is being made to finish off the basement of its new building so as to have a room for its activities.

The Church at Calgary is now without a minister.

At Winnipeg in spite of much unsettlement of conditions and people owing to the war the Unitarians are enthusiastic in their work, and things look promising.

At Edmonton the basement of the new church building has been completed, so that services can be held in it.

At Hamilton, Ontario, the Church is struggling on without a minister, while at Toronto under the new minister, the Rev. H. Saunderson, Church activities are in full swing.

At Montreal Mrs. Barnes, widow of the late Dr. Barnes, has recently died.

U.S.A.: The Rev. Dr. Crooker, who was recently with us some months in England, is now settled as minister of Christ Church, Dorchester, Mass.

Preparations are being made amongst the American Unitarians in New Zealand and the Eastern States for the trip across the Continent in August next to the meetings of the General Conference to be held this time in San Francisco. The main party will proceed across Canada and down the Pacific Coast, returning through the States.

Unitarian Churches in America are taking advantage of the visits of the famous orthodox revivalist

preacher, the Rev. "Billy" Sunday, to advertise their Unitarianism with the assistance of the American Unitarian Association, and succeed in attracting large audiences to hear the antidote for the evangelical vulgarity.

In JAPAN the fiftieth anniversary of the introduction of Unitarianism has been celebrated at Tokio in connection with which our American Missionairy, Rev. Clay McCouley, has issued a volume of memoirs. The work is now carried on by the Japanese.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

"SHALL I DRINK?"

This is a book by the Rev. Dr. Crooker, a preacher well-known throughout the United States and Canada, who is also the author of a number of volumes and pamphlets that have been widely circulated, amongst the most recent of his books being "The Church of To-day" and "The Church of To-morrow."

For many years Dr. Crooker was president of the Unitarian Temperance Association of America, and he is a recognised authority on the Temperance question.

I took up the volume, therefore, with pleasurable anticipation, and was not disappointed. There is much in it that the best informed of Temperance workers will find either new, or freshly and strikingly put, whilst the unconverted who reads it through will find its arguments and illustrations unanswerable and overwhelming. Dr. Crooker discusses the power of suggestion by attractive posters advertising drinks, by which the falsehoods of the old superstition are perpetuated and instilled into the public mind, inducing larger sale and consumption. These, if they cannot be suppressed by law, should, he contends be fought by similar counter-suggestion; in other words, by a poster campaign, by public exhibitions, by campaign shops, and in other ways. Some of the phrases used are distinctly American and refreshingly vigorous. "What foolishness! creating innumerable charities to repair the ravages of beer and whisky, but letting this suggestive billboard profanity feed the roots from which destitution and degradation spring."

Dr. Crooker pins his faith first to education, which must destroy the superstition that alcohol is a lifegiver and establish the conviction that it is a "depressant and paralyser." But in a chapter on "The Function of Law" he shows the need for supplementing education with law. The chapter, indeed the whole book, is full of good things well worth quoting in press or on platform. Space will only permit of one or two:—

"The State cannot in any mechanical way transform sinners into saints. But what is true of education, health and business is also true of Temperance. School laws help to make the people wise by means of instruction. Sanitary laws promote public health. Wise trade laws help to make the market place honourable. In many ways good laws tend to make people good. So, too, effective Temperance legislation helps mightily to make men sober."

"To walk in the way that leads to drunkenness is bondage, to push others into that highway of ruin, for the sake of lucre, is criminality. Social evils have no inherent rights."

"Law, unsupported by public sentiment, is ineffective, but public sentiment without the law is incomplete."

On many other aspects of the question, e.g., "disinterested" management, Dr. Crooker is equally sound. The book is crammed with fact and argument. It is published at one dollar by the Pilgrim Press, Boston, U.S.A., and can be obtained at Essex Hall, Strand, London. As a Temperance armoury it will be found most valuable.

—H. G. Chancellor, in "The Alliance News."

The Message of Unitarianism.

Jesus taught that all true religion finds its soul and centre and summing up in love—love to God and love to men. Do not all Christian sects believe in such religion as this? Very well, then, we have here the common ground upon which unity and fellowship are to be found, if anywhere. Unitarianism has it for no small part of her mission in the world to point this out, and to press it upon public attention. To men and sects clamouring for the unity of Christendom on bases the most absurd and impossible, her message is:—The true basis for such unity is not where you seek it. It is here: it is this. It cannot be found elsewhere. This is the basis which God himself laid in the soul of man. Over the lower things we fight. Here is something so high and holy that we cannot fight over it. About surface matters we contend. Here is something that goes down to a spiritual deep where our hearts touch and beat as one, and therefore where we cannot contend.

Why has Christianity ever been allowed to wander away from this the true basis of its life and its unity? Unitarianism is a voice which the widening thought, the deeper ethical insight, the loftier spirituality of our time is lifting up, crying, O, great Christian Church, come back! In God's name, in Christ's name, in humanity's name, come back from the things which divide to the things which unite. Lay aside your creeds, which Jesus never taught; lay aside your rituals and your ecclesiastical assumptions, which have nothing in common with his spirit or his life, return to his religion of simple love and duty. When you do this, but not before, will dawn the long-prayed-for day, when peace and fraternity shall reign in Christendom, and when everywhere there shall be, if not in outward form, at least in inward spirit, "one fold and one shepherd."

—J. T. Sunderland.

Notes and News.

At Park Lane, Wigan, the Unitarians have sent 96 articles of clothing, etc., and £15 for soldiers and sailors and destitute Belgians.

At Sheffield the Unitarians contributed 80 men to the Army and Navy up to the end of December, and a united sewing meeting had sent 1,850 garments to various war appeals, and provided a house and cottage for Belgian refugees.

At Leeds Unitarians had provided 39 recruits, and made 300 pairs of knitted socks besides vests, scarves, helmets, and various other garments. They have also provided five houses for Belgian refugees.

The Longsight Unitarians, Manchester, raised £25 for wounded soldiers by a concert.

The ministry at the Oldham-road Unitarian Church, Manchester, now carried on by the students of the Home Missionary College, is proving a very satisfactory experiment.

The Rev. L. P. Jacks, M.A., D.D., has been appointed to succeed the Rev. Dr. J. Estlin Carpenter as Principal of Manchester College, Oxford.

At Tenterden, Kent, the Unitarians have lent their schoolroom for use as a Catholic Chapel for wounded Belgian soldiers.

At Blackpool the Unitarians of North Shore and South Shore (Lytham-road) Churches held a united Christmas morning service at the North Shore Church, conducted by the two ministers.

The late Mrs. Helen Grundy, of Summerseat, Bury, Lancashire, who died 1906, left part of her estate to be apportioned for charitable objects, and a scheme has now passed through Chancery by which the Chesham Unitarian Church, Bury, received £1,054, the N. and E. Lancashire Unitarian Mission a similar amount; £6,000 had previously gone to the Bury, Bank-street, Chapel, and £4,500 to other Unitarian Churches and Societies.

Liscard Unitarians have raised over £30 for various war appeals and contributed some hundreds of articles of clothing. £32 14s. 6d. from the Pontypridd Unitarians was contributed to the Glamorgan Red Cross Fund.

Rev. Henry Gow, B.A., has been appointed Tutor in New Testament studies on the staff of Manchester College, Oxford, and will continue his ministry at Hampstead.

Red Cross collections at Unity Church, Islington, London, Jan. 3rd, amounted to £20 4s. 3d.

A revival of interest at Moss Side Unitarian Church, Manchester, is reported under the ministry of the Rev. T. M. Salmon.

The annual Sale of Work at Rochdale realised £200; at Heywood a Sale of Work produced £134.

The "Sunday School Monthly" (Unitarian) Magazine, providing Notes of Lessons, is used throughout all departments of the Sunday School of Pembroke Baptist Chapel, Liverpool.

The Ballyhemlin Congregation (Ireland) has collected £13 4s. for the Prince of Wales' Fund.

At Bedfield a concert realised £1 7s. 6d. for Princess Mary Fund; at South Shore (Lytham-road) Church Red Cross collections, Jan. 3rd, amounted to £2 10s., and Newcastle-on-Tyne, £22.

An appeal to Unitarians made in the "Inquirer" in aid of a Belgian Hospital for the wounded in the North of France brought over £164 in the week Jan. 9-16.

Mr. H. Kissor Sing writes from Shillong, Khasi Hills, Assam, India, in whose district there are several Unitarian Churches, and he forwards a letter from Mr. W. E. Richards, Unitarian Missionary at Maymyo, Burma. Mr. Richards preaches and lectures in the open-air, and appears to be doing very good work.

Good progress is being made with the new Unitarian movement at Tredegar, Mon.

At Nantwich, Sir J. T. Brunner was announced to unveil a tablet in memory of the late Mr. Philip Barker, of Nantwich Chapel, and founder of Willaston School, Jan. 27th.

MINISTERIAL CHANGES: Mr. Stanley R. Gibbon, of Tamworth, is appointed minister of Moseley Unitarian Church, Birmingham; Rev. F. K. Freeston closed his ministry at Essex Church, Kensington, and the Rev. A. Hurn concluded his engagement at the same church, Dec. 27th; Rev. J. H. Weatherall closed his ministry at Bank-street, Bolton, Dec. 27th, and began at Essex Church, Kensington, Jan. 3rd; Rev. J. H. Smith, of Cheltenham, has entered upon a six months pastorate at Middlesbrough; Rev. A. Sutcliffe concluded his ministry at Crewekerne, Dec. 27th; Rev. S. H. Street, B.A., has been appointed to Crewekerne; Rev. W. H. T. Tilson, M.A., has been installed as minister at Grey Abbey, Antrim; Rev. Cyril Flower, M.A., of Sale, has accepted appointmnt to Bank-street, Bolton; Rev. T. M. Salmon has been appointed to Moss Side Unitarian Church; Rev. R. F. Rattray, M.A., Ph.D., of Liverpool, is appointed to Hindley.

DEATHS: Miss Jane McKeag, Belfast, Dec. 10th, 82; Mr. Wm. Pixton, formerly of Chester, Dec. 17th, 74; Mrs. Ruddle, wife of Rev. J. Ruddle, Newport, I.W., Dec. 21st, 72; Mr. E. B. Broadrick, Dukinfield, Dec. 25th, 75; Mr. Ashworth Law, Newchurch, Rossendale, Dec. 26th, 76; Miss Lucie Armstrong, Dublin, Dec. 27th; Mr. A. Marcroft, Oldham, Dec. 30th, 61; Mrs. Worthington, widow of the late Rev. A. W. Worthington, B.A., at Finchley, Dec. 31st; Mrs. Sidney Price, London, formerly of Horsham, Jan. 3rd, 76; Mrs. E. C. Harding, Ambleside, Jan. 5th, 76; Mary S. Grundy, of King's Lynn, at Letchworth, Jan 4th, 93; Mrs. Chas. Hind, Hampstead, Jan. 4th, 83; Mr. Wm. C. Coupland, M.A., D.Sc., Tooting, Jan. 5th, 76; Mr. Hugh Martineau, London, Jan. 8th, 80; Mrs. James Mellor, Macclesfield, Jan. 10th; Mrs. Chas. Hemming, Edgbaston, Jan. 11th, 75; Miss Lucy Lee, of Kendal, at Southport, Jan. 13th, 63; Mrs. Charles Ellis, Maidstone, Jan. 15th, 90; Mrs. Isaac Bolton, Wakefield, Jan. 19th, 86.

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